

Speak your thoughts whānau. Don't be shy!

I can't remember the last time I was shy. As a proud mother I will always speak out for my children. Especially when it comes to their education. E hoa mā, I'm not trying to be whakahīhī. I'm not trying to sound tough. I am trying to encourage you as parents to speak your thoughts when it comes to the education of your children.

My tamariki have had to travel for the past three years, by bus, to their kura. My sister's tamariki and mokopuna make the same trip coming from the other direction. Together we are a force to be reckoned with purely for the love of our tamariki.

During the past year I have been privileged to be a part of workshops that have helped me shape my thinking about my responsibility as a parent and a grandmother when it comes to their education.

Te Marautanga o Aotearoa. If you had asked me what this was two or so years back I would've told you "Hoihoi, and sit down. I'm listening to the old people." But if you ask me now I would say, with hand on heart, "That is the way forward for us parents to make sure that our voices are heard in our schools. What am I on about? E hoa mā I'm saying, that our country has reviewed the national curriculum for our schools. This document outlines what our schools should be teaching to our tamariki."

"OK," you say!

It emphasizes the importance of principles, values and beliefs. "Hmm yeah ok!"

It is a framework that schools can use to shape their own learning objectives and assessment tasks.

"Oh right," you say.

But what I like about it is that it gives me the opportunity to voice my opinions, my thoughts about what powerful learning is from my perspective, based on my principles, values and beliefs.

“Oh right! So what next?”

So at our kura we were asked to be a part of some scoping sessions. We were asked to meet as parents to look at the following questions.

What does the ideal student of our kura look like?

What does the ideal teacher of our kura look like?

What does the ideal whānau of our kura look like?

At first I was like ideal student, yes OK! Ideal teacher, OK check! But ideal whānau!!!!

What do they mean ideal whānau? So I asked and they said:

“It is the tribe’s responsibility to raise the child.” And then the penny dropped. You are so right. At that session we as whānau together with the teachers had the opportunity to discuss and note down what attributes we thought the ideal student, kura and whānau should possess in order for our kura to reach its potential.

E kare mā we had people writing lots and lots and we had some that wrote one word. It wasn't, however, the quantity of writing. It was the quality of what was being said. Some of our whānau were drawing on their own experiences, for example:

*“When I was at school my teachers growled me, told me I was useless, and said that I wouldn't amount to anything.”*

There were other comments like:

*“I want my mokopuna to have beautiful reo Māori.”*

There were lots of comments like this, and it felt good to be able to offload comments like that and then discuss them with others after.

The whole time this was happening I thought to myself, I have never really talked to all the parents even though some of them were my whanaunga. I had never had the opportunity to engage with them in discussions like this. Well, it is a bit hard when you are at the marae trying to serve 200 people who have come to a hui or a tangi. Anyway, what I'm saying is it was a great opportunity for us as a whānau to share and walk together on the same path. From that night the kura collated all our thoughts and shared them back to us at a follow up meeting. Our job at the meeting was to identify as a whānau what were the most important things to learn for our tamariki and mokopuna. We also gave our thoughts on how our teachers should not only behave but be respected and valued. Last but not least, we identified ways in which we, as a whānau, can support our kura as a whole, our teachers and our tamariki mokopuna.

I know that my sister and I are more than confident to let our thoughts be known when it comes to our kura and our tamariki and all it took was three simple questions, a place to meet, and time for us to open up and discuss and now we are well and truly on our way to implementing Te Marautanga o Aotearoa. The curriculum for Māori medium education. See, I know what it is now!

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Kōrerohia ō whakaaro whānau mā – Kaua e whakamā!

Kāre au i te maumahara ki tētahi wā ka whakamā ahau. He whaea nō te motu. He whaea kōrero i tāku e pīrangitia ana mō āku tamariki mēnā ko te mātauranga te kaupapa. E hoa mā, Kāre au i te whakahīhī. Kāre au i tū mārō. Kō tāku noa iho he akiaki, he poipoi i ngā mātua ki te whakaputa i ō rātau whakaaro mēnā ko te mātauranga o ō rātou ake tamariki te kaupapa.

45 meneti mā runga pahi te haere o āku tamariki ki te kura. Ko ngā tamariki me ngā mokopuna a taku teina he rite te roa mai tērā moka. He pēnei mō te 3 tau. Māua

māua he upoko mārō, he upoko takitahi heoi ko tō māua aroha mō ā māua tamariki, mokopuna te take.

Kua pahure te kotahi tau, ā, taku waimarie i karangahia ahau ki ētahi hui hei wero i ōku whakaaro mō ākuna mahi mō te mātauranga o ākuna tamariki, mokopuna.

Te Marautanga o Aotearoa. He aha hoki? Mēnā i ahau tērā pātai e rua tau ki muri ko tāku noa iho ki a koe “Hoihoi, tau ki raro. Kei te areare a taringa ki ngā kaumātua.” Engari ki te rite te pātai mai ki ahau i nāianeī. Ka hiki e au taku ringa ki taku ngākau ka mea atu “Koia rā te huarahi mō tātou ngā mātua kia rongō ai ō tātou reo i roto i ngā kura.” He aha tēnei hanga? E hoa mā. Ko tāku kē, kua whakahoungia te marautanga o te whenua mō ā tātou kura. Kei roto ko ngā whāinga mō ngā tamariki. Ka ki mai koe “Ka pai”

Ka whakamanahia ngā mātāpono, ngā uara me ngā waiaro. “I nē ka pai!”

He anga mā ngā kura hei whakarite i ō rātou whāinga paetae me ō rātou mahi aromatawai. “Ka pai ano” tāu e kī mai.

Engari tonu ko tāku e tino rata nei ka whai wāhi ai tōku reo, ōku whakaaro, ōku kōrero mō ngā āhuatanga whai take nui e hāngai ana ki ōku ake mātāpono, uara, waiaro hoki. “Āna, mā tēnā ka aha?”

Nō reira i karangahia mātou ki tētahi wānanga. I horaina ēnei pātai ki te aroaro o ngā mātua i tae atu.

He aha te āhua o te ākongā o tō mātou kura?

He aha te āhua o te kura māhita o tō mātou kura?

He aha te āhua o te whānau o tō mātou kura?

Tau pai ki ahau te pātai mō te ākongā, āe marama ana! Mō te kura māhita, āe kei reira! Engari anō te āhua o te whānau. He aha hoki te tikanga o tēnei pātai? Nā, ka ui atu ahau. Ko tā rātou ki ahau;

“Mā te iwi te tamaiti e tipu” kātahi ka taka te kapa. Tika hoki tāu. Nā i noho roa mātou ki te kōrerorero, ki te tuhi whakaaro, ki te kōrero mō ngā patai e toru. He aha hoki ngā āhuatanga e pīrangitia ana kia tutuki ai ngā wawata o te kura.

E kare mā ētahi i whakapau kaha ki te tuhi kōrero. Ētahi kotahi noa iho te kupu i tuhia. Ehara i te mea kia nui ngā kōrero e kao. Ko te mea kē kia whai kiko ai ngā kōrero. Ētahi o te whānau i tuhi kōrero mōna anō me ōna wheako i a ia i te kura. Hei tauira;

“I te wā i kuraina ahau ka kōhetengia ahau e ngā kaiako. Ka mea mai he koretake ahau, ā, kāre aku painga”

He kōrero anō pēnei;

*“Kei te pīrangia kia tino matatau te reo Māori a taku mokopuna”*

He nui ngā kōrero pēnei. I hiki anō ngā pakihwi i te kōrerotanga o waua kōrero. Nō muri mai ka kōrero anōtia waua kōrero e mātou.

I a mātou e hui ana ka whakaaro ahau ki ahau anō. Ko tēnei te wā tuatahi māku ki te tūtakitaki ki ngā mātua ahakoa he whanaunga. Kāre he wā pēnei kia whai wāhi ai mātou ki te kōrero i ēnei kaupapa. He uaua i te marae mēnā kai te whakarite kai mō te 200 tāngata i tētahi hui, tangihanga rānei. Engari tonu kia hoki anō ahau ki te ia o ākuna kōrero he wā pai tēnei mā mātou ki te noho tahi me te takahi tahi i te huarahi kotahi. I kohia ō mātou kōrero e te kura hei patopato mā rātou. I whakaaturia ki a mātou i tētahi hui i muri mai. Ko tā mātou i tērā o ngā hui he whakawhāiti i tā te whānau e whakaaro nei mō ngā tino akoranga mō ā mātou tamariki, mokopuna hoki. I tuku hoki e mātou ō mātou whakaaro mō te āhua o te kura māhita me tōna tū. I kōrerotia hoki te tikanga o te whakamanamana i te kaiako. Ka mutu i kōrerotia ngā mahi ka taea e ngā whānau te mahi hei tautoko i te kura whānui, ō mātou kura māhita me ō mātou tamariki/mokopuna.

I nāianeī ka taea e au te kōrero mō māua ko taku teina me tō māua pakari ki te whakaputa whakaaro mō te āhua o tō mātou kura me ō māto tamariki. Ā, i pēnei a ii

runga i te whiunga o ētahi pātai e toru, he wāhi hui, he wā hoki ki te whakaputa kōrero me te wānanga i aua kōrero. Ka taea e au te kī kei te huarahi mātou e hutihuti ana me Te Marautanga o Aotearoa. Te marau mō ngā wāhi mātauranga kaupapa Māori. Arā, mārama ahau i nāiane!